PEGASVS

PVBLISHED BY THE YOVNG PEOPLE'S RELIGIOVS VNION

Vol 1 #3

"KEEP YOUNG"

JOHN HOWLAND LATHROP, D.D.
Church of the Saviour—Brooklyn, New York

True liberals are always young. The magic secret of the spirit of youth is essentially a religious one. Did you ever stop to think why religion makes so much use of words like "infinite", "eternal", "immortal"? Partly, I believe, to make even the oldest of us feel what a babe he is and how he has only begun to live. And partly, to make us see that while "chance and change are busy ever, man decays and ages move", nevertheless there is something in the heart of man that can conquer all this,—a spirit that is above time and that possesses the essence of youth,—love, hope, enthusiasm, faith.

Rev. Alson H. Robinson, minister of the Unitarian Church of Plainfield, New Jersey, will write the feature article for the February issue—"Young People's Week Issue."

He will write on the subject of co-operation between the young people's society and the other societies in the local church.

The most effective way of keeping the spirit of youth that you now possess is, I am convinced, through the spiritual fellowship that we call the church. It was no old wise-head that started it but a young man filled with the wild enthusiasms, hopes and ideals of youth; and that is probably the reason why the gospel generates the youthful spirit in the hearts of any who receive it. If Jesus had been an older man, there might have been that touch of cynicism which is in some oriental religions and which would give up the world as a bad proposition. But he was young and could believe with all his heart and soul and mind in a Kingdom of God and in the possibility of men actually living together as neighbors and friends. If you should ask me for a definition of the church, I would reply, "It is the body of the idealisms of the race through these 1900 years". The question I would put to you is: "Will you continue this body of the ages and incorporate your ideal passions in it?" Many are thoughtlessly or selfishly refusing to do this and thus they break the ranks. I would have you remember and count precious the Fellowship of the Faithful as one of the richest social gifts of the past to you.

It is not for the institution itself, however, that I would have you enlisted, but for the world which it exists to serve. There are so many miserable conditions which only organized faith can overcome. Men are divided against men in hundreds of ways by the very arrangements of present day life; unnecessary suffering heaped upon thousands and the development of countless souls is thwarted. No matter how daring may be the reformations that are necessary, the courage of the faithful will prove a match for them.

Youth is the hope of the world because it is able to forget so much that is seared into the hearts of the mothers and fathers. Youth's face is always toward the future. Many a lad lost his hate on the battlefield when he was face to face with another lad against whom he knew he had nothing personally. Do not, however, forget the lessons of these recent tragic years:—The desperate conditions which have followed the war both for victors and vanquished—the fact that for modern warfare there can be no true victory—that war is always a disaster for all concerned. Remember such lessons as these and long before the rivalries and iniquitous dealings have mounted to the confusion that bursts into war, strive for those open, frank methods from which no war can result.

In the world of industry, hold high the hope of that kingdom, that commonwealth of man which, as followers of the young man of Galilee you are to seek first. With certain words out of your Christian tradition ringing in your ears, such as "What shall it profit a man if he gain the whole world and lose his own soul", see if you cannot supplant our competitive struggles with some great cooperative enterprise wherein no man's gain will be any man's misery. The world is looking for the youthful minded to show it the way whereby its work may be made both a physical and a spiritual blessing.

If, as members of the fellowsip of the faithful, you sometimes think as you face these problems which I have hinted, "We are so few among the teeming millions, what can we accomplish?" remember that every man or woman of character counts. The quaint

(*Continued on Page Seven*)

Can The Y. P. R. U. Make A Two-Bagger?

We have now arrived at a crucial point in the development of Unitarianism in general and the Young People's Religious Union in particular. The entire movement stands at the cross-roads, hopeful that it will be allowed to take the way leading to further work and progress, but facing also the road leading to stagnation and retrenchment. The factor that will decide which road is to be taken is the degree of success which the Unitarian Foundation will achieve.

Five years ago certain leaders in the Unitarian movement organized the Unitarian Campaign, Inc., through which to collect funds to be spent for denominational purposes during the years 1920—1925. The money thus received has literally done wonders. With it the American Unitarian Association has opened many mission churches, so-called,—churches in the Unitarian wilderness through which our influence has been felt in fields hitherto untouched by liberal Christianity; the Laymen's League has gotten on its feet and is now a powerful organization in the church and the community; the Women's Alliance has been able to increase its work in the Southern Schools at Watha and Swansboro, N. C.; the Y.P.R.U. has been able to employ more field secretaries, who were sadly needed, to give more money to publicity, and to assist in financing the summer conferences which are a great feature of our work. The other organizations which shared in the funds raised by and through the Campaign have used the money given them effectively. It is as though the denomination had purchased an expensive automobile, geared to a high pitch of efficiency. The question now presented is whether the denomination wishes to buy gas, oil and tires for this car for the next five years, or whether it is content to see it lie idle in the garage with resulting depreciation in value due to lack of use.

The Campaign enabled the denomination to take several great steps forward. Are we now to go ahead or stand still? I suppose that very few readers under the age of 25 made any contribution to the Campaign; but we have all shared the benefits derived from the generosity of others in 1920. We should now "sign on" aboard the Unitarian ship, at least in the capacity of deck-hands, and assist in the navigation and progress of the vessel for the next five years, at which time we may be expected to assume more important duties and responsibilities. In order to do this it is absolutely necessary to do one thing: subscribe to the Unitarian Foundation, Inc., (formerly the Unitarian Campaign, Inc.), for as much as you can afford to give, even if it be as little as 25c per year. Who is there who cannot afford this amount as evidence of his or her faith in the Unitarian movement! The size of the gift is relatively unimportant. What we most desire is to enroll the future man-power and woman-power of the church so that *all* will be assisting, each one in proportion to his or her financial ability. Don't hesitate, therefore, to send in small subscriptions.

Space does not permit telling the story of what is to be done with all the money which will be raised by the Foundation; but the Y.P.R.U.'s share, amounting to $15,680 per year, will be used as follows: to put more secretaries in the field; to make up the deficit, if any, incurred in publishing and circulating "Pegasus"; to maintain our pages in the Word and Work Supplement of the Christian Register, thereby keeping the story of our work, in part at least, before the denomination; to assist in financing certain district conferences where advisable; to inaugurate and carry on a constructive and comprehensive program of student work; to increase our young people's preaching missions in number and give them more publicity; to carry on social service work in co-operation with established organizations devoted to this field of "practical religion"; to maintain our organization at its present state of effectiveness; and to do further work as opportunity for such work is presented.

Rev. Arthur B. Whitney of Leominster, Mass., once made a statement in my hearing to this effect: "bases on balls don't count". Well, they don't, do they? What a team wants is *hits*—two and three baggers, and if possible, an occasionl home run.

Is the Y.P.R.U. a team that can hit, and what's more, a team that can hit in a pinch? Do we want the denomination to say of us—"They field well, but at bat they aren't so much"? The denomination is challenging us to bring in three runs with a two-bagger. You never had a chance before to share the credit for a two base hit without doing all the swatting and running yourself. Don't miss your opportunity.

We want to be "live ones". Dr. Minot Simons has said: "It's better to be a live one than a dead one. It costs more to be a live one, but it's worth the cost". The cost to us is what we choose to make it,—what we can afford. How much will you give?

CHARLES S. BOLSTER.

I will give $..... per year for the next five years to the UNITARIAN FOUNDATION, INC.

Name .....

Address .....

Church .....

PROGRAMS

Of Interest and Profit

Contributed by DUDLEY MOORE

West Somerville, Mass.

SIGNIFICANT BIOGRAPHIES

I. BENJAMIN FRANKLIN

Born, January 17, 1706

SUNDAY, JANUARY 17, 1926. A study of Franklin's life and works should be concerned with a brief consideration of:

His passionate love, as a child, for good reading.—

His early interest in journalism; his profound influence on Colonial America through "Poor Richard's Almanac".—

The journeys to England and the continent; his English and continental acquaintances.—

Franklin's marked ability in administering municipal and provincial affairs; his political and moral triumphs at the English Court.—

Franklin, the scientific genius of his generation; a doctor of philosophy par-excellence.—

His attempts as peace-maker to avert war with England; his influence as a "rebel" to promote the war for independence.—

His unexcelled statesmanship at the Court of France.—

His ingenious contributions to the Constitutional Convention of 1887.—

His interest in the general welfare of his people; in philanthropy; in the promotion of educational facilities; in the abolition of negro slavery.— —

REFERENCE: *"Autobiography of Benjamin Franklin".*

SUNDAY, JANUARY 24, 1926. *Discussion of the life of Franklin.* It has been generally recognized that Franklin was the most popular man of his day. How far and in what manner could the considerations of January 17 have combined to produce that popularity? Was such popularity accorded to him merely for the reason of physical or intellectual prowess, or was it indicative, in part, of spiritual values in the man, such as sympathy, sincerity, love?

II. ABRAHAM LINCOLN

Born, February 12, 1809

SUNDAY, JANUARY 31, 1926. *Charity Study.* In what manner and to what degree was Lincoln's subsequent career influenced by:

His ancestral lineage? the personality of his parents? his boyhood environment?—

His schooling, his youthful eagerness for reading?—

The flat-boat trip to New Orleans? the sight of the slave auction?—

Of Lincoln's religious convictions, it has been recorded, "He believed in God, as Supreme Ruler of the world, the guider of men, and controller of the great events and destinies of mankind. He believed himself to be an instrument and leader of the forces of freedom. He knew the toils and sufferings of mankind, and accepting them as his personal experiences, he felt their burdens to be his own. He believed that the Declaration of Independence, that 'all men are created equal,' was not a glittering generality, but was a standard political truth. He spoke of the Bible as 'the best gift God has given to man. All the good from the Saviour of the world is communicated through this book.'" What are your personal comments of such religious conceptions? Did Lincoln's life reflect his convictions in these respects?

REFERENCE: *"Lincoln", by Nathaniel W. Stephenson.*

YOUNG PEOPLE'S SUNDAY

SUNDAY, FEBRUARY 7, 1926. *Momentous decisions.* As Lincoln witnessed the slave auction, what thoughts could have occupied his mind? How have similar situations affected you? e.g. what is your personal opinion concerning modern warfare such as you have read and known was waged in the late World War?—

Why did Lincoln accept the nomination for the presidency knowing of the possibility that, if elected, warfare might ensue and the union might be dissolved?

Why did he not issue the Emancipation Proclamation, which lay for many months awaiting only his signature to take effect, and thereby avoid a preponderance of objectional criticism?—

With virtually a whole nation against him, why was he not more greatly moved by public opinion? Why did he not take counsel of his friends?—

The outstanding utterance of his life is contained in passages of his Second Inaugural Address, a model of lofty eloquence and august morality. What comparisons can you draw between it and the Sermon on the Mount?

THE Y. P. R. U. LITTLE THEATRE

The best news of the month is that the Boston Federations are to present the same play during Young People's Week as the Metropolitan Federation (New York). The play selected is "You and I" by Philip Barry.

* * * *

President Emeritus Eliot of Harvard is quoted as having said "The theatre holds a trust second in importance to no other for the education of American youth and therefore for the intellectual and moral welfare of our country." Young people's societies should have a very definite part in the future development of the Little Theater movement. Every church social hall is a potential Little Theater and workshop and unless already used to its fullest capacity should be so utilized. The relation of the society to the Little Theater idea is really a matter of program arrangement. Caution must be exercised so as not to permit dramatic activity to become the sole function of the group. Without a definite theatre group organization, presentations might well be limited to one-act plays and pageants. The number of excellent one-act plays available is almost unlimited, and the young people's society should consider pageants as part of their dramatic activities and present them at the various church festivals. Dr. Shippen is famous the country over for his Christmas pageants presented annually by the group in the Second Church, Boston.

Amateur dramatics necessitate many other important kinds of work besides that of acting.

To present a one-act play the group must do play-reading, stage-craft, acting, directing, publicity and business management. It is always best to build the scenery, make the costumes, and do all the work involved in the play production. In doing these tasks much talent will be unearthed and developed. A conscientious director can do wonders with young people in a laboratory theatre, and there is no work more fascinating. No longer should plays be presented with the sole purpose of raising funds. That may be a result but should never be the primary purpose.

JENKIN HOCKERT.

LOCAL STATIONS

Boston and All Points West

NEW OF CHICAGO AND VICINITY

Philip S. Keeler, *Contributing Editor*

We are pushing the Foundation here in Chicago with all the energy we can. After the Christmas season is over, at any rate, every local society will attempt to make the 100% mark among its own membership; even though the individual pledges may not be set at any definite amount, the principle of EVERY one taking a share of the financial responsibility is valuable.

The Y.P.R.U. on the west side of the city received commendation recently for taking an active part in an Every Member Canvass, conducted in order to get in touch with the entire church membership and to create a better understanding in the community as to what the church is trying to accomplish. Pledges were solicited, as well, of course, by the teams of two—who arranged a suitable time with the members or prospects for a call. We believe this is the same method that is in use in many other church organizations—probably the most practicable means of rallying interest—and funds.

Another activity that takes up an evening a week for all those who are looking for some way to better civic government is the Young People's Branch of the Better Government Association. Preceding the spring primaries in Chicago, there is an immense amount of correspondence to be done in order to inform the thinking and well intentioned (though indifferent) electorate as to desirable candidates for local offices. So about sixteen or twenty of us from all different denominations gather at the headquarters office early enough for a good supper—with lots of lively fun interspersed—and then take the jobs that the director hands out to us—file checking, typing (for those who can use more than two fingers) telephone directory detective practice, and whatever else is lying around for lack of attention.

A play entitled "The Beauty and the Jacobin"—written by Booth Tarkington is tentatively selected as the Young People's Week dramatic event.

PACIFIC COAST PRATTLING CHATTER

Carl B. Wetherell, *Contributing Editor*

Nothing very startling to report. Our climate is fine; our spirit of the right sort; our perseverance undaunted, come out, ye Pegasians, and discover these facts. This cub reporter—'tis to laugh—has recently visited Southern California and Salt Lake City—and begs to submit to the readers of "Pegasus" the following facts—

PASADENA home of California Tech of which Dr. Robert A. Millikan is President. Dr. Millikan is a trustee of the Union Liberal Church, and an active member. The Young People's Society publishes a monthly bulletin "Neighborhood News". The church is known as "The Neighborhood Church". This bulletin contains an account of events past and a forecast of those to come. The November number gives the names and addresses of the 43 members. The Society meets each Sunday evening, assisted at the Christmas sale and is planning a definite program of Dramatics.

REDLANDS regular meetings, well organized, 19 members. Participated in Persian Bazaar, presented Christmas pageant, active in Church School.

HOLLYWOOD. The Progress Club meets for discussion hour preceded by a supper each Sunday evening. Monthly social program, President is member of Church Council (Trustees).

LOS ANGELES. The Fellowship, fine organization, has a formal initiation for new members, meets each Sunday morning at Church School hour, monthly social events. December held a dance, members visited World War Veterans Hospital in Sawbelle to bring Christmas cheer. Fellowship presented Thanksgiving Ceremonial, participated in Christmas Pageant, supplements activities by holding regular meetings in homes of members living near Southern Branch, University of California, where there are enrolled 5,700 students, the average increase yearly being 1,000. The Fellowship preparing a play as part of its observance of Young People's Week.

LONG BEACH. Starr King Club—due to fact most of its members are absent from the city, this club is not as active as usual. Nevertheless occasional meetings are held and a dance is planned as part of this organization's observance of Young People's Week.

SALT LAKE CITY. The Una Drama Club—organized November 1st, will affiliate with Y.P.R.U.—divided into two sections, Senior and Junior, the first admits those from 14 to 24; the second, 10 to 14. The Senior group is studying simple one-act plays at present, it is hoped that gradually this may be expanded to a study and presentation of plays of greater length having a religious or ethical character. This group will probably present a play as part of its observance of Young People's Week. The Junior group is interested in religious plays and pageantry and presented a Christmas pageant.

Practically every church in this "diocese" will observe Young People's Sunday—February 7th and in many instances, it is hoped Young People's societies will also observe, in part at least, Young People's week.

A Happy New Year to All.

Signing off—Station SFCAL.

SECTIONAL ITEMS

Archie Reid, *Contributing Editor*

On December 13th, President Furber addressed a large meeting at Petersham, Mass. Eleven vistors were present from Templeton, twenty-four miles away, returning the visit which the Petersham young people paid them when "Charlie" Bolster spoke on the Y.P.R.U. and the Foundation.

LOCAL STATIONS

Boston and All Points West

Dates for the Y.P.R.U. play and dance to be given in Boston Young People's Week have been definitely set. The play "You and I", Barry's popular comedy, will be given at the Fine Arts Theater, Thursday and Saturday nights February 11th and 13th. The Dance will be on February 12th.

The Fireside Club of New Bedford, Mass., had a pancake supper and dance on December 4th. It has not been determined yet whether Aunt Jemima's pancake flour was used or whether the batter was made by club members. The writer is led to believe that Aunt Jemima's was used, because no casualties have been reported.

The young people's society of the First Unitarian Church of Cleveland has an especially ambitious program. Religious meetings, travelogues, speakers, hikes, singing, dramatics, discussion, and dances all help in making the club a source of interest and pleasure to the youth of Cleveland. The year will end with the attendance of as many as possible at the Lake Erie Conference.

JOSEPH PRIESTLEY YOUNG PEOPLE TO FEDERATE

The first meeting of the Joseph Priestly Federation will be held at Wilmington, Delaware in the Spring. Marian Betts of the William L. Sullivan Guild has charge of general arrangements. In planning a program she will work with representatives of the other societies in the district. These are: Trenton, N. J., Philadelphia, Germantown, and Lancaster, Pa., Wilmington, Del., Baltimore, Md., and Washington, D.C. Lynchburg, and Richmond, Va., will be invited to join.

RECENTLY WELCOMED TO AFFILIATION WITH THE Y. P. R. U.

Florence, Rowe, New Bedford, Reading, and Petersham, Massachussetts; Salem, Oregon; Sioux City, Iowa; Winnipeg, Manitoba, Canada; Cleveland, Ohio (Triangle Club); Montpelier, Vt.; Geneseo, Ill.; Palo Alto, Cali.; (Humanist Club).

THE JUNIOR Y.P.R.U. of Syracuse, N.Y. is the first society to report plans for Shoals time this year. By presenting a carnival they recently raised $100 to send delegates to Star Island this summer. (Dave Daboll, a Shoaler last year, and very much responsible for the successful printing of the Star Island Sand Piper, no doubt inspired this early enthusiasm).

CONFERENCE REUNIONS HELD

Recently three reunions of the delegates of Y.P.R.U. conferences were held in different sections of the country. Each featured a reminiscing hour—a time for joyful remembrances of convention days. Much of the time at each reunion was spent in forward looking, and plan making for a most successful conference summer.

THE SHOALS REUNION—that of our national summer conference took place at the Twentieth Century Club in Boston on December 12th. There were addresses, stories, and stunts—all of the one-and-only Star Island variety.

THE LAKE ERIE CONFERENCE REUNION—was held at the First Unitarian Church of Cleveland, on December 28th. The program—Discussion, Plans for Next Year, Banquet, Entertainment, Dancing.

THE ROWE CAMP REUNION — Deerfield, January 2nd and 3rd. Program—Hike, Supper, Plans for Next Year, Entertainment, Social, and Candlelight Service.

FEDERATION FINDINGS

METROPOLITAN FEDERATION—The annual Christmas Carol and Candle-Light Service took place at All Soul's Church, N.Y.C., on Sunday, December 20th. After the service supper was served by the All Soul's Society, followed by an open forum in the evening on the "Youth Movement In America." The meeting was addressed by Ellis Chadburne, of the League of Youth, Mary Ida Winder, secretary of the Fellowship of Youth for Peace, and Dorothy Dyar, executive secretary of the denominational Student Conference. Each speaker stressed the importance of uniting the youth of America in some concerted action against crime, war, and racial prejudice.

MEADVILLE FEDERATION. The Meadville Federation is well started on its "FELLOWSHIP CONTEST" which was inaugurated last spring at the Jamestown meeting of the Federation, and is designed to stimulate contacts between the clubs of the Federation. Societies in Lancaster, Pa., and Toledo, Ohio, have affiliated with the Federation.—

There is a new society at Marietta, Ohio. Societies at Dunkirk and Jamestown have reorganized. The Jamestown society had 20 members at its first business meeting, and 100 at a "barnyard festival". They call themselves the Townsend Club, and have adopted a program consisting of semi-monthly meetings for the discussion of topics of religious belief.—

Toledo, Jamestown, Erie and Meadville have already made reservations for the Lake Erie Conference Reunion, to be held at Cleveland, on December 28.

"The Ghost Story" and "Who Was Scared" were presented by the Pittsburgh Y.P.R.U. on October 30th.

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Young People's Sunday is an annual event which ushers in Young People's Week, and is to be observed this year on February 7. The spirit of the day is a reverent sense of our responsibility to our church and devotion to its service. It is the day when we accept with humble courage the opportunity to express in the morning service of worship our ideals.

It is the custom in an increasing number of our churches for the young people to have charge of the morning service on this particular Sunday. If your society has done this before, you know how to proceed; if you have never done it before, you may be glad of suggestions.

The first step is to talk the plan over with your minister and your Board of Trustees, asking the privilege of trying this (to you) new plan which has resulted so impressively in other churches. With their approval and cooperation you can go ahead. It is well to do this early, as many ministers plan their Sundays far in advance.

Your society may appoint a committee to work out the plans with the minister. This includes the order of service, the choice of those who are to take part, the music, the ushering, the printing of the calendar, the decision as to whether the Y.P.R.U. members will sit together in a body. You will probably want to select several people—one to read the responses, one the scriptures, another to offer the prayer (original if possible), and one to give the address, or two or three to give brief addresses. You may want to have a young people's choir. If one of your members can play the organ, you can still further contribute to the musical program. Distribute the work as much as possible, so that all members may share and be interested, but be sure there is one chairman who is ultimately responsible to your minister.

Rehearse at least once before the service.

If you cannot find a youthful speaker for the morning address, or if your minister does not wish to relinquish that part of the service, you can probably carry out all other parts of the program, with the minister in the pulpit. The taking of the morning service is the accepted observance, but if you cannot do so, you may be able to arrange a vesper or candlelight service, or a special pageant.

The Central Y.P.R.U. requests the churches to contribute the offering taken on Young People's Sunday to the central treasury. It is the annual opportunity to give directly to further our work, and it is an important source of income to us.

Young People's Week, immediately following Young People's Sunday, is given over to money raising activities for our country-wide work. New York and Boston will put on a play, "You and I", and give a dance. Chicago will give a dance, and one or two other large centers are making similar plans. Join in these if you can. If not, your society by itself can give a play or a dance, and send the money to headquarters, Hold a neighborhood meeting, or emphasize in some way our part as young people in a big central movement for liberal religion.

SARA COMINS.

IT'S NOT TOO LATE

Christmas Seals
Fight Tuberculosis
All Year 'Round

Send the money for your seals today to your local committee.

THE LEAGUE OF YOUTH
Community Church, New York

Inspired by the idea of unifying and federating the youth of the city, the League of Youth has pierced through the "Chinese Walls" of religious denomination, and the barriers of race and national prejudice. It has fraternized at joint fellowship meetings and discussions with Episcopal, Presbyterian, Unitarian, Methodist, Baptist, Catholic, Friends, Bahai, Jewish, Ethical Culture, Chinese, Japanese, Filippino, Syrian, Moslem, and Negro groups, and lay organizations such as the Fellowship of Youth for Peace, and the Bronx Free Fellowship.

On February twenty-eighth the auditorium of the Community Church will be at the disposal of all the youth groups of the city for a joint discussion meeting; it is expected that at least two thousand young people will be present. As this event is planned not by one group but by all with which the League has thus far come together, it is expected that this gathering will make history for New York's Youth Movement.

ELLIS CHADBOURNE
International House, New York.

* * * * *

It hurts—this being pushed almost off the page, for we've a lot to say with room to say but a mite of it. We dislike to talk unceasingly to our subscribers about subscriptions, but there is a publication fact we believe they ought to know. It's an icy fact, one illustrated with a cold dollar sign that of the necessary subscriptions for a self supporting paper we have one-fifth. Of course, we're cramped; material of vital interest must be with-held. We wonder if our subscribers are sold sufficiently on this magazine to do a little selling for us. Quick will be our growth if each reader will get *at least* one new reader. We are striving to make this new Y. P. R. U. endeavor a substantial contribution to our national activity. You can help to double our reading. You're a subscriber; get a subscriber.

* * * * *

We are shortly to come to that week during which the older members of our churches are to review our work in all its phases—religious, social, and social service. During Young People's Week, that of February seventh, our societies in the churches throughout the country will demonstrate their significance in the life of the church and the community.

This year we have the opportunity not only of displaying the efforts of our local societies in the particular churches of which they are a part, but also of giving our elders in all churches a glimpse of our central organization and its international activities. We hope to realize this opportunity through the pages of Pegasus. We hope to place in the hands of every attendant at a Unitarian church on Young People's Sunday a copy of the February issue. To make this possible we solicit the cooperation of every young people's society.

Make it a part of your program to distribute a copy to every member of your congregation. Write to our publication office for the number of copies your group will need; the charge will be five cents per copy, twenty copies minimum to a society. A check or money order must accompany your request, which should reach us by January twentieth.

The more the members of our churches know about the work of the Y.P.R.U., local, national, and international, the greater will be the cooperation we receive, and the greater, therefore, will be our contribution to church life. Make this new feature of Young People's Sunday one hundred per cent effective.

H. M. R.

"KEEP YOUNG"

(*Continued from first page*)

old Testament story tells how a city was saved because of ten righteous men. Whatever Christianity has accomplished is due to twelve, or more properly to one. There must be leaders for the coming society and where might we more properly look for them than among the youth who have had the advantage of being reared in a liberal atmosphere. Two things will be required of you in your leadership. First, a mind that keeps pace with advancing thought, and this means the youthful mind. Fixed ideas which close the mind against growing conceptions are signs of senility. Second, a sympathetic imagination that can give you insight into the world in which you live and help you to invent the world that should be. Most social tragedies are the direct result of a stunted imagination. Devote some of your youthful energy to work that will enable you to see how all sorts of men work and feel and think. This will prove an exercise in spiritual elasticity for which both you and your fellows will some day be grateful.

The generations before you have had many advantages, but not the one which is peculiarly yours—the new knowledge of how to prevent the hardening of the mind and spirit, even though the body hardens. There will be no excuse for your becoming old men and old women and, in fact, I do not believe you ever will. The result will be that your children can take up the progress where you leave it, without the resistance of prejudice and set attitudes which you had to encounter. We may not be able to prolong life after the fantastic suggestion of Bernard Shaw, but we can make our seventy years a single period of youth. For the salvation of the world, keep your youth! Rightly understood the church—the liberal church—in which hope, expectancy, enthusiasm and faith are nourished, is the most potent influence in society to help you obey this commandment. The relation of religion to medicine has been greatly discussed of late. I sometimes think that in the care of the body we are forgetting the care of the mind. More important than anything that religion can do for the body is the elixir of youth which it can administer to the mind. Any divorce between the Church and youth of any age is always, therefore, of the nature of a tragedy.

WHAT-NOT?

Sparks from the Heels of Pegasus

Three flaming sparks we here set down, as manifesting the true spirit of Communion.

The first is from Beatrice O. Bates, a member of the Martineau League, West Somerville, Mass., and is called "The Prayer":

I went down to the river bank
There to write a poem—
A poem of all God's majesties
That human eyes can see—
A poem of God's beauties
Like the swaying of a tree—
I saw the things I sought for,
Aye, I had not sought in vain;
But my pencil fell unheeded,
I made not a poem—
But a prayer.

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Froncie Wood, of the Old Fort Club, Brooklyn, has written the second, named "Darkling":

The moon hung golden in the shadowed sky—
And as I watched the silver stars float by,
The sea, heart-broken, crept upon the night
And, sobbing, slowly died along the sand.

I stood entranced by all the Beauty there—
While the wind whispered softly through my hair.
The ecstasy of night—in song.

The spell had made me prisoner of night—
And in the mystic light of moonlit waves,
Along the path of stars I left my heart
With One from whom the stars themselves
Can never part.

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And the third, "An Auld Scottish Ballad", by Fred McGill, Jr.:

The Ross is gaun over the muirland,
The Ross has crossit the Firth,
An' the Ross wi' find him a true-friend
Tho' he ride to the ends o' the earth.
His Tammas is saddled beside him,
His bonny braw squire fro' Skye:
"A friend I'll find ye," says Tammas,
"An' a mon o' my word am I."
They askit the men i' the mountains,
They speir't at the lads on the downs;
They suppit wi' lairds an' wi' ladies.
They beddit wi' cotters an' clowns.
O lang were the years on the desert,
An' lang were the years on the sea;
But Tammas, who tendit his master,
"Ye'll yet ken your true-friend," says he.
The Ross is hoary an' bendit:
"I'm chill an' friendless an' auld;"
An' Tammas rins to his lairdship——
The Ross grows stiff, an' cauld.
O Tammas has prayed for his master.
And cover't his master wi' sod;
An' where Tammas has droppit a tear there
The roses hae sprang up to God.
The Ross is gaun over the muirland,
The Ross has crossit the Firth,
An' the Ross has found him a true-friend,
But no at the ends o' the earth.

January is National Laugh Month, in celebration whereof we print the following contribution:

Dear Editors of "Pegasus":

As a life member of the Y.P.R.U. I acknowledge with thanks the receipt of the first issue of "Pegasus". Again, as a life member, I can hardly find an excuse for not sending in the dollar to secure its visits during the coming year, so please find check enclosed.

However, I must be quite frank with you and confess that I am supporting this new venture "on suspicion". Its first number starts out splendidly with the stimulating and timely article by Dr. Potter. But from my point of view (as a father of boys in high school) the last page is not only a "What-Not", but *Not What* is calculated to win adherence from clean-cut, clear-thinking young people such as we hope our Unitarian young people are and will increasingly be.

A mixture of mythology-farce, jazz, tobacco-smoke, and Old Crow about sums up the destructive tendencies of the present day. To use one-eighth of the valuable space of an initial number in this magazine devoted supposedly to enobling ideals of young people for a hodge-podge of nonsense without purpose, for comic drawings, and for apparently sympathetic allusions to the destructive habits which too many American young people thoughtlessly take on and which certainly do not make for a clean and virile and gracious civilization,—this is not what I am willing to assist in any way in fostering. My subscription, therefore, as I have said, goes in under protest and most decidedly "on suspicion".

One of the great evils of our day is too much printing. Even so, there is doubtless a place for "Pegasus"; but it can hardly make the race successfully if it remains lame in one foot.

As a former Y.P.R.U. president and a life member,

Very cordially yours,

The writer, as we are told three times, is a life member of the Y.P.R.U. There is unquestionably a certain merit in the fact, but that it adds weight to his opinion we doubt. And though we're only the common garden-variety of member ourselves, we can discern objections to the spirit of his letter.

A winged horse would find a lame foot of trifling consequence. Clipped wings, it seems to us, would be a greater disadvantage. And it seems to us that the writer has gone far out of his way to find fault. We have yet to meet an individual whose mind has been warped or whose morals have been undermined by mythology-farce. It may be that we shall again go up for a picnic on the Mount of Parnassus. It ought to be plain, furthermore, that merely in mentioning "the twentieth-century Jazz Era", and a well-known brand of pipe tobacco, and Old Crow,—we neither advocated nor censured these things. We are curious to know how many minors were led to pollution through nicotine by the reporter in our column of a mythical swine-herd who filled his pipe with "moist Prince Albert". Perhaps we should have printed "his master's vice" instead of "his master's voice" to make clear our stand on the drink question.

In summing up destructive tendencies our list would include the the perverse efforts to read wickedness into innocent fun. In normal young people there is a spirit which delights in nonsense, without purpose, (as the word nonsense implies), save to lead the mind to capricious fancy and move the voice to laughter. For that spirit this page has a place. And to him who will not assist in fostering Youth's inalienable "comic" spirit—the counsel of Hamlet to Ophelia is not amiss: Get thee to a nunnery.

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Pegasus, unlike the lesser beasts whose Alpha is alfalfa and whose Omega is oats, feeds on a plant as rare as it is beautiful, known as the subscription-plant, or "lettuce-subscribe".

"Won't you have a bit this morning?" asked the facetious Eos as he prepared the bridle for his mount.

"Eight bits", snorted the steed. And eight bits, as you all know, children, means a subscription to Pegasus.

HANS AXEL WALLEEN.